

Surah 12 . Yusuf (Joseph)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the Name of Allah, Hir Rahman Nir Raheem (the Compassionate the Merciful).

(١)

1 . *Alif Laam Raa*. These are the verses of The Book that makes manifest.

(٢)

2 . Surely We have revealed it; an Arabic *Quran*; that you may understand.

(٣)

3 . We narrate to you the best of narratives, by Our revealing to you this *Quran*, though before this you were certainly one of those who did not know.

(٤)

4 . When *Yusuf* (Joseph) said to his father: *Ya Aabate* (O my father)! surely I saw eleven stars and the sun and the moon; I saw them making obeisance to me.

(٥)

5 . He said: "*Ya Bonayo* (O my son)! do not relate your vision to your brothers, in case they devise a plan against you; surely the *Shaitan* (Satan) is an open enemy to man.

(٦)

6 . And thus will your '*Rabb*' choose you and teach you the interpretation of sayings and make His Favour complete to you and to the children of *Yaqoub* (*Jacob*), as He made it complete before to your fathers, *Ibraheem* (*Abraham*) and *Isaaq* (*Isaac*); surely your '*Rabb*' is *Aleem-mun Hakeem* (The Knower, The Wise).

(٧)

7 . Certainly in *Yusuf* (Joseph) and his brothers there are signs for the inquirers.

(٨)

8 . When they said: "Certainly *Yusuf* (Joseph) and his brother are dearer to our father than we, though we are a company; most surely our father is in manifest error:

(٩)

9 . Slay *Yusuf* (Joseph) or cast him into some land, so that your father's regard may be exclusively for you, and after that you may be a righteous people.

(١٠)

10 . A speaker from among them said: "Do not slay *Yusuf* (Joseph), and cast him down into the bottom of the pit if you must do; some of the travellers may pick him up.

(١١)

11 . They said: "*Ya Aabana* (O our father)! what reason have you that you do not trust in us with respect to *Yusuf* (Joseph)? And most surely we are his sincere well-wishers:

(١٢)

12 . Send him with us tomorrow that he may enjoy himself and sport, and surely we will guard him well.

(١٣)

13 . He said: "Surely it grieves me that you should take him off, and I fear in case the wolf devour him while you are heedless of him.

(١٤)

14 . They said: "Surely if the wolf should devour him notwithstanding that we are a company, we should then certainly be losers.

(١٥)

15 . So when they had gone off with him and agreed that they should put him down at the bottom of the pit, and We revealed to him: You will most certainly inform them of this their affair while they do not perceive.

(١٦)

16 . And they came to their father at nightfall, weeping.

(١٧)

17 . They said: "*Ya Aabana* (O our father)! surely we went off racing and left *Yusuf* (Joseph) by our goods, so the wolf devoured him, and you will not believe us though we are truthful.

(١٨)

18 . And they brought his shirt with false blood upon it. He said: “No, your souls have made the matter light for you, but patience is good and Allah is He Whose help is sought for against what you describe.

(١٩)

19 . And there came travellers and they sent their water-drawer and he let down his bucket. He said: “O good news! this is a youth; and they concealed him as an article of merchandise, and Allah knew what they did.

(٢٠)

20 . And they sold him for a small price, a few pieces of silver, and they showed no desire for him.

(٢١)

21 . And the Egyptian who bought him said to his wife: Give him an honourable abode, maybe he will be useful to us, or we may adopt him as a son. And thus did We establish Yusuf (Joseph) in the land and that We might teach him the interpretation of sayings; and Allah is the master of His affair, but most people do not know.

(٢٢)

22 . And when he had attained his maturity, We gave him wisdom and knowledge: and thus do We reward those who do good.

(٢٣)

23 . And she in whose house he was sought to make himself yield (to her), and she made fast the doors and said: “Come forward. He said: “I seek Allah's refuge, surely my ‘Rabb’ made good my abode: Surely the unjust do not prosper.

(٢٤)

24 . And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his ‘Rabb’; thus, that We might turn away from him evil and indecency, surely he was one of Our sincere servants.

(٢٥)

25 . And they both hastened to the door, and she rent his shirt from behind and they met her husband at the door. She said: "What is the punishment of him who intends evil to your wife except imprisonment or a painful punishment?"

(٢٦)

26 . He said: "She sought to make me yield; and a witness of her own family bore witness: If his shirt is rent from front, she speaks the truth and he is one of the liars:

(٢٧)

27 . And if his shirt is rent from behind, she tells a lie and he is one of the truthful.

(٢٨)

28 . So when he saw his shirt rent from behind, he said: "Surely it is a guile of you women; surely your guile is great:

(٢٩)

29 . *Yusuf* (Joseph)! turn aside from this; and ask forgiveness for your fault, surely you are one of the wrong-doers.

(٣٠)

30 . And women in the city said: "The chiefs wife seeks her slave to yield himself, surely he has affected her deeply with love; most surely we see her in manifest error.

(٣١)

31 . So when she heard of their sly talk she sent for them and prepared for them a repast, and gave each of them a knife, and said: "Come forth to them. So when they saw him, they deemed him great, and cut their hands, and said: "Remote is **Allah**; this is not a mortal; this is but a noble angel.

(٣٢)

32 . She said: “This is he with respect to whom you blamed me, and certainly I sought his yielding himself, but he abstained, and if he does not do what I bid him, he shall certainly be imprisoned, and he shall certainly be of those who are in a state of ignominy.

(۳۳)

33 . He said: “My ‘*Rabb*’! the prison house is dearer to me than that to which they invite me; and if You turn not away their device from me, I will yearn towards them and become of the ignorant.

(۳۴)

34 . Thereupon his ‘*Rabb*’ accepted his prayer and turned away their guile from him; surely He is *Samee-ul Aleem* (The Hearer, The Knower)

(۳۵)

35 . Then it occurred to them after they had seen the signs that they should imprison him till a time.

(۳۶)

36 . And two youths entered the prison with him. One of them said: “I saw myself pressing wine. And the other said: “I saw myself carrying bread on my head, of which birds ate. Inform us of its interpretation; surely we see you to be of the doers of good.

(۳۷)

37 . He said: “There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you; this is of what my ‘*Rabb*’ has taught me; surely I have forsaken the religion of a people who do not believe in *Allah*, and they are deniers of the hereafter:

(۳۸)

38 . And I follow the religion of my fathers, *Ibraheem* (*Abraham*) and *Isaaq* (*Isaac*) and *Yaqoub* (*Jacob*); it beseems us not that we should associate anything with *Allah*; that is by *Allah*'s grace upon us and on mankind, but most people do not give thanks:

(۳۹)

39 . O my two mates of the prison! are sundry ‘*Rabb*’s better or *Allah Waahid-Oi-Qahaar* (the One, the Supreme)?

(٤٠)

40 . You do not serve besides Him but names which you have named, you and your fathers; **Allah** has not sent down any authority for them; judgment is only **Allah's**; He has commanded that you shall not serve anything but Him; this is the right religion but most people do not know:

(٤١)

41. O my two mates of the prison! as for one of you, he shall give his '*Rabb*' to drink wine; and as for the other, he shall be crucified, so that the birds shall eat from his head, the matter is decreed concerning which you inquired.

(٤٢)

42. And he said to him whom he knew would be delivered of the two: Remember me with your '*Rabb*'; but the *Shaitan* (Satan) caused him to forget mentioning (it) to his '*Rabb*', so he remained in the prison a few years.

(٤٣)

43. And the king said: "Surely I see seven fat kine which seven lean ones devoured; and seven green ears and others dry: O chiefs! explain to me my dream, if you can interpret the dream.

(٤٤)

44. They said: "Confused dreams, and we do not know the interpretation of dreams.

(٤٥)

45. And of the two, he who had found deliverance and remembered after a long time said: "I will inform you of its interpretation, so let me go:

(٤٦)

46. *Yusuf* (Joseph)! *Saddiqqo* (truthful one)! explain to us seven fat kine which seven lean ones devoured, and seven green ears and others dry, that I may go back to the people so that they may know.

(٤٧)

47. He said: "You shall sow for seven years continuously, then what you reap leave it in its ear except a little of which you eat.

(٤٨)

48. Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid up in store for them, except a little of what you shall have preserved:

(٤٩)

49. Then there will come after that a year in which people shall have rain and in which they shall press.

(٥٠)

50. And the king said: "Bring him to me. So when the Rasool (messenger) came to him, he said: "Go back to your '*Rabb*' and ask him, what is the case of the women who cut their hands; surely my '*Rabb*' knows their guile.

(٥١)

51 . He said: "How was your affair when you sought *Yusuf* (Joseph) to yield himself? They said: "Remote is *Allah*, we knew of no evil on his part. The chief's wife said: "Now has the truth become established: I sought him to yield himself, and he is most surely of the truthful ones.

(٥٢)

52 . That is so he might know I have not been unfaithful to him in secret and *Allah* does not guide the device of the unfaithful.

(٥٣)

53 . And I do not declare myself free, most surely self is wont to command evil, except such as my '*Rabb*' has had mercy on, surely my '*Rabb*' is *Ghafoor-Rur Raheem* (The Forgiving, The Merciful)

(٥٤)

54 . And the king said: "Bring him to me, I will choose him for myself. So when he had spoken with him, he said: "Surely you are in our presence today an honourable, a faithful one.

(٥٥)

55 . He said: "Place me over the treasures of the land, surely I am a good keeper, knowing well.

(٥٦)

56 . And thus did We give to *Yusuf* (Joseph) power in the land; he had mastery in it wherever he liked; We send down Our mercy on whom We please, and We do not waste the reward of those who do good.

(٥٧)

57 . And certainly the reward of the hereafter is much better for those who believe and guard (against evil).

(٥٨)

58 . And *Yusuf's* (Joseph's) brothers came and went in to him, and he knew them, while they did not recognise him.

(٥٩)

59 . And when he furnished them with their provision, he said: "Bring to me a brother of yours from your father; do you not see that I give full measure and that I am the best of hosts?"

(٦٠)

60 . But if you do not bring him to me, you shall have no measure from me, nor shall you come near me.

(٦١)

61 . They said: "We will strive to make his father yield in respect of him, and we are sure to do.

(٦٢)

62 . And he said to his servants: Put their money into their bags that they may recognise it when they go back to their family, so that they may come back.

(٦٣)

63 . So when they returned to their father, they said: "O our father, the measure is withheld from us, therefore send with us our brother, (so that) we may get the measure, and we will most surely guard him.

(٦٤)

64 . He said: "I cannot trust in you with respect to him, except as I trusted in you with respect to his brother before; but **Allah** is the best Keeper, and He is the most the Merciful.

(٦٥)

65 . And when they opened their goods, they found their money returned to them. They said: "O our father! what can we desire? This is our property returned to us, and we will bring corn for our family and guard our brother, and will have in addition the measure of a camel; that is an easy measure.

(٦٦)

66 . He said: "I will by no means send him with you until you give me a firm covenant in **Allah's** name that you will most certainly bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: "**Allah** is **Al-i** (the High) in Whom trust is placed as regards what we say.

(٦٧)

67 . And he said: "O my sons! do not enter by one gate and enter by different gates and I cannot avail you anything against **Allah**; judgment is only **Allah's**; on Him do I rely, and on Him let those who are reliant rely.

(٦٨)

68 . And when they had entered as their father had bidden them, it did not avail them anything against **Allah**, but a desire in the soul of **Yaqoub** (*Jacob*) which he satisfied; and surely he was possessed of knowledge because We had given him knowledge, but most people do not know.

(٦٩)

69 . And when they went in to **Yusuf** (*Joseph*). he lodged his brother with himself, saying: I am your brother, therefore grieve not at what they do.

(٧٠)

70 . So when he furnished them with their provisions; placed the drinking cup in his brother's bag. Then a crier cried out: O caravan! you are most surely thieves.

(٧١)

71 . They said while they were facing them: What is it that you miss?

(٧٢)

72 . They said: "We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it.

(٧٣)

73 . They said: "By **Allah**! you know for certain that we have not come to make mischief in the land, and we are not thieves.

(٧٤)

74 . They said: "But what shall be the requital of this, if you are liars?

(٧٥)

75 . They said: "The requital of this is that the person in whose bag it is found shall himself be the satisfaction thereof; thus do we punish the wrongdoers.

(٧٦)

76 . So he began with their sacks before the sack of his brother, then he brought it out from his brother's sack. Thus did We plan for the sake of **Yusuf** (Joseph); it was not that he should take his brother under the king's law unless **Allah** pleased; We raise the degrees of whomsoever We please, and above every one possessed of knowledge is the **Aleem** (The Knower) one.

(٧٧)

77 . They said: "If he steal, a brother of his did indeed steal before; but **Yusuf** (Joseph) kept it secret in his heart and did not disclose it to them. He said: "You are in an evil condition and **Allah** knows best what you state.

(٧٨)

78 . They said: "O chief! he has a father, a very old man, therefore retain one of us in his stead; surely we see you to be of the doers of good.

(٧٩)

79 . He said: “Allah protect us that we should seize other than him with whom we found our property, for then most surely we would be unjust.

(٨٠)

80 . Then when they despaired of him, they retired, conferring privately together. The eldest of them said: “Do you not know that your father took from you a covenant in Allah's name, and how you fell short of your duty with respect to Yusuf (Joseph) before? Therefore I will by no means depart from this land until my father permits me or Allah decides for me, and He is the best of the judges:

(٨١)

81 . Go back to your father and say: “O our father! surely your son committed theft, and we do not bear witness except to what we have known, and we could not keep watch over the unseen:

(٨٢)

82 . And inquire in the town in which we were and the caravan with which we proceeded, and most surely we are truthful.

(٨٣)

83 . He said: “No, your souls have made a matter light for you, so patience is good; maybe Allah will bring them all together to me; surely He is Aleem-mul Hakeem (The Knower, The Wise.)

(٨٤)

84 . And he turned away from them, and said: “O my sorrow for Yusuf (Joseph)! and his eyes became white on account of the grief, and he was a repressor.

(٨٥)

85 . They said: “By Allah! you will not cease to remember Yusuf (Joseph) until you are a prey to constant disease or you are of those who perish.

(٨٦)

86 . He said: “I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know.

(٨٧)

87 . O my sons! Go and inquire respecting **Yusuf** (Joseph) and his brother, and despair not of **Allah's** mercy; surely none despairs of **Allah's** mercy except the unbelieving people.

(٨٨)

88. So when they came in to him, they said: "O chief! distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely **Allah** rewards the charitable.

(٨٩)

89 . He said: "Do you know how you treated **Yusuf** (Joseph) and his brother when you were ignorant?

(٩٠)

90 . They said: "Are you indeed **Yusuf** (Joseph)? He said: "I am **Yusuf** (Joseph) and this is my brother; **Allah** has indeed been gracious to us; surely he who guards (against evil) and is patient, for surely **Allah** does not waste the reward of those who do good.

(٩١)

91 . They said: "By **Allah!** now has **Allah** certainly chosen you over us, and we were certainly sinners.

(٩٢)

92 . He said: "No reproof against you this day; **Allah** may forgive you, and He is the most Merciful.

(٩٣)

93 . Take this my shirt and cast it on my father's face, he will be able to see, and come to me with all your families.

(٩٤)

94 . And when the caravan had departed, their father said: "Most surely I perceive the greatness of **Yusuf** (Joseph), unless you pronounce me to be weak in judgment.

(٩٥)

95 . They said: "By **Allah**, you are most surely in your old error.

(٩٦)

96. So when the bearer of good news came he cast it on his face, so forthwith he regained his sight. He said: "Did I not say to you that I know from **Allah** what you do not know?"

(٩٧)

97. They said: "O our father! ask forgiveness of our faults for us, surely we were sinners.

(٩٨)

98. He said: "I will ask for you forgiveness from my '*Rabb*'; surely He is *Ghafoor-rur Raheem* (The Forgiving, The Merciful).

(٩٩)

99. Then when they came in to *Yusuf* (Joseph), he took his parents to lodge with him and said: "Enter safe into Egypt, if *Allah* please.

(١٠٠)

100. And he raised his parents upon the throne and they fell down in prostration before him, and he said: "O my father! this is the significance of my vision of old; my '*Rabb*' has indeed made it to be true; and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the *Shaitan* (Satan) had sown dissensions between me and my brothers, surely my '*Rabb*' is benignant to whom He pleases; surely He is *Aleem-mul Hakeem* (The Knower, The Wise)

(١٠١)

101. My '*Rabb*! You have given me of the kingdom and taught me of the interpretation of sayings: Originator of the heavens and the earth! You are my guardian in this world and the hereafter; make me die a muslim and join me with the good.

(١٠٢)

102. That is of the announcements relating to the unseen,, We reveal to you, and you were not with them when they resolved upon their affair, and they were devising plans.

(١٠٣)

103. And most men will not believe though you desire it eagerly.

(١٠٤)

104. And you do not ask them for a reward for this; it is nothing but a reminder for all mankind.

(١٠٥)

105. And how many a sign in the heavens and the earth which they pass by, yet they turn aside from it.

(١٠٦)

106. And most of them do not believe in **Allah** without associating others.

(١٠٧)

107. Do they then feel secure that there may come to them an extensive punishment from **Allah** or the hour may come to them suddenly while they do not perceive?

(١٠٨)

108. Say: "This is my way: I call to **Allah**, I and those who follow me being certain, and glory be to **Allah**, and I am not one of the polytheists.

(١٠٩)

109. And We have not sent before you but men from the people of the towns, to whom We sent revelations. Have they not then travelled in the land and seen what was the end of those before them? And certainly the abode of the hereafter is best for those who guard (against evil); do you not then understand?

(١١٠)

110. Until when the *Rasools* (apostles) despaired and the people became sure that they were indeed told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people.

(١١١)

111. In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it and a distinct explanation of all things and a guidance and a mercy to a people who believe.